UNITY

Freedom, Fellowship and Character in Religion.

LUME XXX — CHICAGO, JANUARY 5, 1893 — NUMBER 19

UNITY

A WEEKLY JOURNAL OF RELIGION.

ESTABLISHED IN 1878.

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A YEAR, 10 WEEKS ON TRIAL FOR 10 CENTS. SINGLE COPIES 5 CENTS.

vertising, 12 cents per line; business notices 24 per line. Advertisements of book publishers ved direct; other advertising through LORD & MAS, advertising agents, Chicago and New York. aders of UNITY are requested to mention this r when answering advertisements.

rles H. Kerr & Co., Publishers,

175 DEARBORN STREET, CHICAGO.

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New Year's Day.

[From the Swedish.]

merrily ringing is Time's giant bell!
ll it is singing, "What good news to tell!"
sorrow let Pleasure fling wide to the wind;
ear-mark may measure sad thoughts of thy mind.

mayest have wages or mayest have wealth,—
wisest of sages had not but himself,—
mayest have learning, but without degree,
soul that knows yearning yet happy shall be.

mayest have sorrow or mayest be glad;
off till to-morrow the thought that is sad,
mayest have friendship, but if thou have none,
rth to the friendless that he may have one.

merrily ringing is Time's giant bell;
merrily singing, "What good news to tell!"
sorrow let Pleasure fling wide to the wild;
ar-drop shall measure rose cheek of my child.

PERRY MARSHALL.

Editorial.

"GOD helps those who help themselves" is an old and very popular adage. Robert Weeks gives a higher version, a less popular, but, in the long run, none the less true, "God helps him who helps another."

WHY should we be so surprised that Miss Van Norden, the daughter of a wealthy New York banker, has joined the Salvation army? The surprise should be that no more of these daughters of luxury and refinement are moved with a holy passion for usefulness, a divine thirst for imponderable blessings.

WE learn through *The Union Signal* that now "Congress having voted to close the gates on Sunday" an International Sunday-school building is to be erected, to cost $50,000, on grounds adjacent to the Exposition building. It is to be built by ten-cent collections from officers and teachers and one cent per scholar. It will be a model Sunday-school building and will trace the historical evolution of the Sunday-school. But what if the Fair should be open on Sunday? Why not take the building inside the grounds then? Is it not lawful to do good on the Sabbath day? One whom these workers confess as "Master" once said it was.

THE school children in the city of St. Paul have again verified the Scripture that promises wisdom out of the mouths of babes. They cut, apparently, the Gordian knot between want and plenty, misery and luxury. Preparatory to the Thanksgiving season the forty-three public schools in that city brought in one hundred and seventy-two wagon-loads of food, and yet no one scholar brought more than a peck of vegetables of any kind, and the humane agent expects to carry the two hundred and fifty needy families of St. Paul through the winter without further help. How easy it would be to drive away all suffering caused by want among the innocent poor if the lesson of the school children of St. Paul was but heeded.

REV. L. A. HARVEY, pastor of the Unitarian church of Des Moines, Iowa, has been preaching on the Briggs case, and incidentally on what he calls its "echo," the trial of Dr. Smith of Cincinnati. Brushing technicalities aside he finds the offence of both consisting in doubting the infallibility of the Bible. The printed report of this discourse closes with this timely and pregnant thought:

> Many a man, if he would be honest with himself, would have to admit like Newman, that his religious history ended with his entrance into his church. He would have to admit that all his hopes were made to rest on the church's interpretation and that personally he gave the matter no farther thought. And no one who gives the matter serious thought can doubt that this is a religious calamity to any man. For when thought about the thing ceases, experience dies. Religion is no longer a personal vital thing; a living reality, but simply a commodity which the church keeps in stock.
>
> I think the trial justifiable. I think it will be well for Dr. Briggs and well for the truth if he should be condemned. But meantime a larger jury will be sitting in judgment, not on Professor Briggs but the church which tries him. They will refuse longer to let the church think for them.

A RECENT letter received by the senior editor of this paper, from the honorable secretary of the Mohammedan Society of London, says: "I am desired by the Mohammedan Society of London to express their entire sympathy with the World's Congress of Religion. They further wish me to say that they intend to send a delegate from their society to represent Islam in the coming Congress. * * * I may also add that the delegate intended to be sent is Mohammed Barkatullah, the great Arabic scholar, well known to many. He represented, very ably, Islam in the religious conference that was held in London last year.

WILLIAM LLOYD GARRISON, JR., disproves the old superstition that nobility and moral enthusiasm is not transmitted. He is a genuine son of a prophet, a "chip of the old block." Recently he has been reminding Boston of the disgraceful treatment of the Chinese in our country, and traces it to the fact that "they are a helpless class in the game of politics, where prejudices are potent in controlling votes." The only safety for the individual is the franchise. Whether this diagnosis of the case is true or not, and we cannot see why it is not true, the disgraceful fact remains on the statute books of the United States; and we trust that the shame of it will grow upon the American people until the wrong is righted.

THE editorial by our associate, Mr. Learned, in this issue, awakens a new interest in Carl Marr's great picture soon to be seen in Chicago. The artist was born in Milwaukee, Wisconsin, of German parentage; he now lives and works in Munich where he received the first medal at the Academy of Fine Arts in 1889. This masterpiece of his reveals a pathetic chapter in the history of religious fanaticism. "The Devoti," said to have been instituted by a St. Anthony in 1231, flourished at Strasborg in 1290 where they delighted in extreme mortification of the flesh. In 1334 they marched 10,000 strong carrying banners and crosses, whipping and tearing themselves with such violence that they had to be suppressed. The gruesome picture is not without its lessons at the present time, as our associate shows.

DR. MARTIN, the new pastor of the Sixth Presbyterian church of Chicago, made a speech last week before the Sunset Club in favor of the Sunday closing of the World's Fair. It was a strange blending of stump-speech humor and pietistic extravagance. In the course of his address he volunteered the astounding statement, that neither art nor literature contributed anything directly to morals. Not so did John Ruskin think, whom William Ordway Partridge, in a recent letter to the *Christian Register*, from Paris, calls the "greatest art-lover and art-knower that has ever lived." He quotes him as saying, "All true art is love, obedience, sacrifice." Have Angelo and Raphael, Fra Angelico, Millet, Beethoven and Mendelssohn then labored in vain? Have Shakespeare, Goethe, Lessing, Carlyle, Emerson and George Eliot contributed nothing to morals? Would the valiant Presbyterian have us return to the piety of the cell, and confine our readings to the sermons of John Calvin and the hymns of Watts and Doddridge?

A NEATLY printed parish sheet entitled *The Modern Church* is before us. It is a monthly, issued by the Independent Congregational Church of Battle Creek, Michigan. Our readers are already interested in this church and its pastors, past and present. The motto of this paper is "Imitation is no discipleship. To be as good as our fathers, we must be better." The central principle of the church is stated to be "that character, not creed, is the true ground of fellowship in religion; a noble purpose our only bond of union." One of the "Affirmations" of liberal religion discussed says, "There is but one escape from the evils that afflict society; the intelligent and persistent adjustment of life to law." This church doubtless feels its isolation, and thinks itself much alone, but, really, it is one of a growing circle to which belongs Professor Swing's Central church in Chicago, the Non-Sectarian church of St. Louis, the People's churches of Chicago, Aurora and Princeton, Ill., Dr. Kerr's Christian Union at Rockford, the new "Church of Good Will" at Streator and the fresh awakened Free Church of Tacoma, mentioned in our last. Add to these the Unitarian and Universalist churches throughout the country which hold these names on account of their inclusive rather than their exclusive connotation, and would gladly drop these words, if thereby they could broaden their fellowship and free their sympathies, the ethical culture societies, the Progressive Jewish congregations and the various Unity Sunday Circles and other embryonic incipient churches represented by the free churches, and we have already a goodly fellowship of such as find in these postulates of the *Modern Church* an adequate cause for being, and an inspiring cause for work. Where are the other churches that naturally belong to this Circle, or those who are anxious to so shape their word and work as to entitle them to a place in this free band? Surely the American Church is growing.

The World's Fair Home For Unity's Friends.

In our Whittier number we made brief allusion to the arrangement announced in our advertising columns for the accomodation of our friends during the World's Fair. According to promise we now return to the same subject for further comment. The arrangements are as carefully made as is possible under such extraordinary circumstances. The party erecting the building is well known to the senior editor of this paper and the members of the Unity Club of All Soul's church in whose labors he shares. The building is already in process of erection but none of the money received by the committee will be turned over to the owner and manager of the building until it is entirely completed and furnished in a manner satisfactory to the committee. Meanwhile, all money received is banked by Mrs. Kelly, who has filed a good and sufficient bond with the American

Surety Company as security for the faithful and honest custody of the funds. Thus subscribers are amply protected by legal as well as moral sureties.

We think the exceptional good fortune and advantageous arrangement in this announcement must be apparent to all our non-resident readers, but only resident friends can fully appreciate this admirable combination. Experienced ones well realize that the two great terrors connected with great expositions are the means for transportation to and from the grounds, and the uncertain and oftentimes crowded and uncomfortable lodging places. To these who secure quarters at the Unity building, which is located on Sixty-fifth Place near Stony Island Avenue, both these terrors will be disarmed, the building being within less than five minutes' walk of one of the most desirable entrances to the Fair grounds; it can accomodate only about one hundred at a time; and these, if the Unitarian and UNITY friends of the country see fit to avail themselves of this offer, will consist in many cases of mutual acquaintances, in all cases of congenial spirits. Counting the average stay of each individual at five days, the period represented by the commutation ticket, this will give accomodation for 3,600 different Unitarians and their immediate friends in the Unity Home which will offer every opportunity possible for the cultivation of acquaintances, not only between those in attendance, but between our visiting friends and the resident Unitarians.

The arrangement is also felicitous in its conveniences to those who will spend a part of each day in studying the products of mind as exhibited in the various Congresses to be held in the Art building on the Lake front. The Illinois Central suburban trains run almost from door to door, and our guests will need to use them in reverse order to the tide of travel, going and coming when the main stream is the other way, thus always securing comfortable seats. The growing sentiment in Chicago is that every day will yield time enough to do much at both ends of the line, giving the morning to ideas, the afternoon and evening to things. A similar arrangement to that we are announcing is made with the same party by the Swedenborgian friends, their building being near by. We understand that the local Swedenborgian societies here are preparing to keep open parlor on the main floor of their building where the publishing, missionary and social courtesies will be extended to the visiting guests. If sufficient assurance of attendance is promptly given we hope something like this may be accomplished by the Unitarians of Chicago. A word as to prices. Those who have no occasion to economize can doubtless arrange for more sumptuous accommodations in the countless hotels. But, the prices quoted offer accommodations at about the minimum rates for which comfortable rooms in private houses can be obtained throughout the city, such prices ranging from one dollar upward, per day.

The first applicant for quarters in the Unity Home was from our well known contributor, Mrs. Anna L. Parker of Quincy, Ills., the second from our loyal friend, Mr. J. D. Ludden, of St. Paul, who, with his family is preparing for at least three different visits to the exposition. Other communications range from Massachusetts to Nebraska. Rev. Mr. Slicer, of Buffalo, in a private letter says: "I note with interest your Tower Hill enterprise to accommodate Unitarians." Let the Unity Home be promptly filled up so that we at this end of the line may know whom and how to help. Thus will you "provoke us to good works."

"The Flagellants:"

By Carl Marr.

This picture, soon to be seen in Chicago, conveys a lesson in history. It is something more to us than color and canvas. And history has something more for the thoughtful mind than mere facts and figures. Its events are to be interpreted. History is human experience. The past is the schoolmaster of the present, and thus determines future action. Its lives, its deeds, its beliefs, its movements come to us for our judgment, for our approval or disapproval. Time has revealed to us, or it should have revealed to us, the consequences of words, acts and courses of conduct transpiring in the distant past. These transcriptions from the records of other ages, are for our instruction. Interested in the welfare of humanity we cannot be indifferent to the lesson. It is for our example or for our warning.

It may be answered, that epidemics so afflicting to body and soul are no longer likely to occur. The state of medical science in the middle ages, as well as the conditions of faith which permitted such destruction of life and such helplessness of reason has passed away. In a measure this may be true, but only in a measure. Let any one read Hecker's "Epidemics of the Middle Ages," a most candid and rational and scholarly book, written sixty years ago, and see if he can convince himself that the dangers of pestilence or of superstition are overpast for the world. Outbreaks of disease are often unheralded, and of such new types as to baffle the skill of physicians. There is no record of past experience to go by. Then, there are still in the popular mind the relics of that same old theology, the survivals of the very superstitions which drove to panic, to madness, to persecution and to death the masses of French, German and Italian cities. Everywhere superstition and calamity join together, pestilence and a morbid piety combine, adversity and disease are made the occasion for religious devotees to play upon the fears of men. Those who think we have outgrown this condition of things are probably mistaken. Already in this city and elsewhere, deliberate preparations are being made to inaugurate "revivals." On the whole, I know of nothing that could be more detrimental and dangerous in a time of epidemic, whether present or threatened. These seasons of excitement, of wakeful hours, of exhausting devotions, invite the very evils we should seek by every exercise of serenity and reason to avert. Yet what will you hear if you listen to the appeals of the revivalist? What will you hear if you join the bands or processions of the Salvation Army? The old story of the terrible and imminent wrath of God, of vengeance being visited, or about to be visited, upon the sins of the people. His hand of judgment is to be seen here in the affliction of fire, flood, pestilence and poverty of our cities. It will be felt hereafter when men shall be turned into hell, where Satan thrusts the unconverted into lakes of brimstone and eternal fire.

This is no fancy picture. You can read it in their publications, these personalities and places are for them not figures of speech. The Devil, the wrath of God, the fire, the endless torments are realities. And only by some supernatural help, some answer to prayer, some partaking of sacraments, some confession of faith in the blood of Christ, can any hope for peace and healing here, or for acceptance and happiness hereafter.

In Luther's day there broke out a dreadful pestilence, known in England as the "Sweating Sickness." In the majority of cases those attacked did not survive over twenty-four hours; and in from five to ten days it came and went, doing its deadly work, decimating city and camp. It happened as so often before and since. It was interpreted as a letting loose of the wrath of God. The sins of humanity were evident enough. What could be more certain than that the epidemic was the scourge of God. And especially in an age when heresies were rife, when departures from the true faith could be counted on every hand, do you suppose the papal church lost its opportunity to frighten the people, by descanting on the awful danger and sinfulness of the doctrines of Luther? Many of these in Lübeck who leaned toward the reformer's views were panic-stricken, we are told, until they found out that Catholics also fell sick and died. In Cologne, however, it led to persecution, putting in peril the lives of all unbelievers.

In the revivals of this winter, it may be easily predicted, will be heard references to the defections of faith in our times, to the heresies even now on trial, typical of that neglect of God's church and Christ's salvation, which has brought or is bringing to us divine chastisements and penalties. These sins of unbelief are still held by many to be the most heinous offenses which man can commit in the sight of God. The sins of the flesh, of murder, lust, of vice and appetite, of falsehood and malice, one may commit with comparative safety. These are quickly forgiven at the first impulse to unload them upon the Saviour who "bore it all. But the sin of not being able to say the catechism with a believing mind, is the veritable sin against the Holy Ghost. Not to be able to say that you trust in the blood of Christ as having washed away all your guilty stains,—that leaves you with no hope in this world nor in the world to come.

The Flagellants were doubtless wholly sincere in their purposes; and but for the disorder that they at length created, by bringing together a lawless rabble in the cities where they came, they were no worse and not more superstitious than the people of their time. But as fanatics, intoxicated with power, they soon went too far, Their excesses ran to arbitrary acts and even persecutions. At length the authorities gathered their wits and turned against them. The Emperor Charles IV. of France, and Pope Clement VI. interdicted their pilgrimages, and put them under penalty for their practices. Where they persisted the people rose against them finally; they were persecuted and some put to death, and at length their sighing and shrieking ceased upon the streets and highways of Europe. But the lesson lives or ought to live—that when the emotions of men outrun their reason, though under the guise of religion, the life goes to waste. The things that ought to be done are not done, while things that ought not to be done are undertaken and raised up into a significance and sacredness as false as they are exhausting to all the faculties of body and soul. The health of the man is the reason of the man. It is the power to see things in their proportions: the power to perceive truth and to govern our actions by it. To cultivate and strengthen this power, is the office of a rational religion. And this power, strengthened and kept in health, is the best safeguard we have against the devastations of epidemics—whether they threaten the physical or the spiritual nature of man. L.

THE real objection to creeds is that they tend to insincerity.—*James Freeman Clarke.*

Men and Things.

WENDELL PHILLIPS was once take task for making what appeared to b exaggerated statement. His reply was paint with a large brush."

IF there were not some devouring p dences in nature it is estimated that in t years the waters would become so fu fish that they would have no room to s

THE fifty-ninth annual meeting of Boston Children's Friend Society rece took place. The address was delivered Rev. Reginald H. Starr, of Dedham.

ONE of the most remarkable product of the Isles of Chileo is the celebr "barometer tree." In dry weather bark is smooth and white, but with the approach of storms these characteris vanish like magic and the bark turns bl In America, "barometer men" with characteristics are to be found in great n bers, and occasionally a barometer won

CHRYSANTHEMUMS are said to be the flowers that will continue blossoming a they have been disturbed by being brou into the house from the garden in the These flowers are supposed to be the gif *Pagan* Japan to the *Christian* world. Th have been propagated into nameless fo and shades, and now, next to the r they reward the toil of the intellig grower with delightful surprises.

MR. C. W. ERNST, assistant postma of Boston, lately gave a lecture on the p office system of America. He stated t Boston had an office in 1639, under s authority. The national post began 1692. There was a successful attempt unite all colonies, the greatest encour ment having been received from Ma chussetts. Ninety-five per cent of all let handled by the Boston office were pu business. Boston has more mail matter capita than any other city in America *Boston Transcript.*

A FRIEND of Leigh Hunt, Mrs. Dun Stewart, tells this story in *Good Words* the time when both the author of "Imag tion and Fancy" and Thomas Carlyle w very poor, the latter had a visitor one who discovered two golden sovereigns ly exposed in a little vase on the chimn piece and asked what they were for—Car looked for him—embarrassed and gave definite answer. "Well, now, my d fellow," said the visitor, "neither you I am quite in a position to play ducks drakes with sovereigns; what are they fo "Well," said Carlyle, "the fact is Leigh Hunt likes better to find them th than that I should give them to him."

"SMITH COLLEGE for women has in its collection some casts of European art wo that had never before been copied w they were added to the collection. A cle and capable woman had the task of add to the Smith College collection, and asked for copies of certain fine things in Louvre. The directors responded that cast had ever been made of those subje but the agent of the American college not to be put off thus. She represented the directors of the Louvre the educatio value that these casts would have if sen the United States, and in the end the o was given that the casts be made," so s an exchange. The women know a g thing and they generally will get it.

THE *Minneapolis News* speaks of a no exhibit to be made by Minnesota gentle at the World's Fair. A building is to erected in which an ethnological displa all the aboriginal races will be made. exterior of the building will be a reproc tion of Battle Rock, Utah, the interior a resentation of cliff dwellings. In anot part of the interior will be the most c plete display of relics of the cliff dwel ever made. An ingenious arrangement mirrors and powerful lenses will give a like appearance to the village of cliff dwel —exactly the same effect as a Claude Lorr glass produces. As preparation for this play, an exploring party has started for zona, Utah and New Mexico, expecting return in December with relics for this hibit. Yucatan and South America also to be visited for the same purpose.

THE recent marriage of Dr. Sigard Ib only son of Henrik Ibsen, and Fro Bergljot Bjornsen, eldest daughter Bjornstjerne Bjornsen, ought to attract attention of those who believe in here It is an alleged rule of descent that brains of great men are quiescent in children, but reappear in their gr children. If this be so the children of recent marriage between the son and da ter of the greatest of Norway's littérate will be giants in the days to come. groom is a distinguished man in his right, having taken his degree in the schools of Italy with high honors. He also served his country in the diplom service, being at one time, if we mis not, a member of the corps at Washing and has made a name for himself by efforts to secure independence for Nor

Contributed and Selected.

The Beautiful.

'o liberate a world of love
To service of its own,
'o win the high companionship
Of Beauty on her throne,
What else restores
All man implores,
)r garners fruit from deeds Soul-sown?

Religion hath her special sway,
Good morals go apace;
But church and state are stepping-stones
Men mount with ill-got grace.
Come let's agree
The Soul to free,
And cry, it Soar to thine own place!

'he Beautiful hath potency
Far more than greedy use;
E'en sinners turn with face aglow
When Art doth wave a truce;
O'er seeking self
Or praise of pelf,
'he Beautiful wins her excuse.

marvel me what is in man
So turns and wins him o'er
'o celebrate the foundling, Art,
Which lures him from Self's door.
To name it Soul
Tells not the whole:
But who dare venture less or more?

'he name may puzzle as it will,
The critics ne'er agree:
Yet bides in man a something true
To vouch this higher plea:—
"I take no thought
Of Use or Ought,
'he Beautiful sums all I see."

SIDNEY H. MORSE.

Concerning Christianity.

Christianity, the system so-called om the first century to the present ay, is a compound of three ingreents. First, and chiefly, acceptance Jesus of Nazareth as the Christ, or e Messiah, founded on the assumpon that his person, character and ork were a fulfillment of the predicons (called messianic) of the Hew prophets. Second, acceptance of e life of Jesus as the appropriate ttern for our lives to follow, and eoretical acceptance of his teaching our authoritative rule of duty. hird, acceptance of sundry theologal tenets in the epistles of Paul as vinely dictated, and so binding on ir faith.

The system received its name from e first of these items, Christianity inly meaning the Christ-doctrine. spirit and character, however, me mainly from the third; while e second, the vitally important one, s always been practically disrerded, receiving little more than lipvice from the churches claiming to special representatives of the sysn.

To Jesus must be awarded the nor and the high distinction of havg formulated the best compendious le of human duty, applicable to all rsons and all times, of emphasizing is as the essence of religion, and of ding a life thoroughly in conform with his teaching, a life of sincere ty and active disinterested benevoice. His brief statement about reion was that it consisted in love to d, our Father and Friend, shown obedience to his will, and love to n as brothers, shown by friendly atment to all, and sympathy and p to those in need. The completess of this rule, and the moral granir of its author, give plausibility to claim that the religious system of ich they form a part is not only the t of existing religions, but is deed to permanence as a complete and fect one. Before admitting this ter claim, however, we should exine more closely the three comnent parts of it above mentioned.

. It is incontestable that the f of the Hebrew prophets unite in king clear and minutely detailed dictions to the following effect: hat a lineal descendant of David should arise, who, ruling the nation as David did, should deliver them from all foreign oppression, reünite them in Palestine, and maintain them there in permanent peace and prosperity. Messiah, or Christ, was the official title of him who should fulfill these predictions.

Have these conditions, or any of them, been fulfilled? It is certain that, since the destruction of Jerusalem there has been neither a Davidic ruler nor any one ruler of the whole Jewish people. They have never been reunited in Palestine, and have never ceased to be victims of oppression. The predictions so confidently uttered two thousand and five hundred years ago remain unfulfilled prophecies.

The conclusion then seems inevitable that, since no Messiah or Christ has appeared answering the descriptions of him in Isaiah, Jeremiah and Ezekiel, the ascription of that character to Jesus of Nazareth must be considered an error.

Much stress has been laid upon the claim to Messiahship ascribed to Jesus himself in the gospel narratives. If we scrutinize those claims in accordance with the rule "Testimony is the basis of History," their force will be found materially abated. But, whatever those pretensions, they can in no manner or degree remove the discrepancy between the predictions of the three major prophets on one hand, and the character, work, life, teachings and death of Jesus on the other. These two thoroughly contradict each other, and the latter cannot possibly be a fulfillment of the former. Since, then, Jesus did not fulfill the Messianic predictions, the connection of the epithet Christ with his name is an error. His chief function (as he is said to have stated to Pilate) was to "bear witness to the truth." His work was that of a prophet, not at all of a king.

2. I have said that theoretical acceptance of the teaching of Jesus as our authoritative rule of duty is one of the essential elements of Christianity. But the tree must be judged by its fruit, not by its label. Theory without practice is of small account. When we look at the life, whether of the churches or the populations called Christian, we find enormous variation both from the precepts and the example of Jesus. Not only is such disobedience customary, both among church members and those whom they disparage as "unregenerate," but much of the manifest teaching of Jesus is explained away and made nugatory by the official teachers of Christianity; yet these teachers insist that Jesus is not only Christ and Lord, but that his life (which thoroughly accorded with his doctrine), is the pattern we are bound to follow. Let us look at some details in the gospels both of his doctrine and his life, and see if Protestant Christians can be truly said either to obey or to imitate him.

Jesus abstained from marriage, and discouraged the use of it by his disciples. The scope of his teaching plainly was that, though marriage was permissible it was undesirable, and that permanent celibacy was preferable, both for men and women. That he was so understood by his disciples is plain from the testimony of John in the Apocalypse and of Paul in his epistles. John extols virginity, and represents those who were "not defiled with women" as the most honored in heaven; and Paul discourages marriage, calling it "honorable" only in contrast with fornication and adultery. In opposition to this New Testament doctrine, our clergy (even while claiming Jesus as our rightful exemplar), extol marriage as the preferable state, encourage it by precept and example, and stigmatize as vicious the Roman Catholic institution of monks and nuns, though therein that church follows more closely than the Protestant the precept and example of Him whom they both call Lord and Master.

Jesus not only praised poverty as the most desirable state, and censured wealth and the desire for it, but condemned accumulation, even for the wants of the immediate future. To a new disciple possessing property his customary first injunction was to sell all he had and give to the poor. And his own life exemplified that teaching. He described himself as a destitute person; and his condition through the whole of his public ministry was what in our day would be called "without visible means of support." Our Christian teachers, however, not only favor and praise ample provision for future wants, but agree with our best representatives of secular wisdom that the accumulation of wealth is one of the necessities of progressive civilization, and therefore not only justifiable but meritorious.

Jesus distinctly taught, and in his own life thoroughly exemplified, non-resistance to evil and the evildoer. Our Christian teachers favor and uphold organized resistance to evil and vengeance upon the malefactor, not only by policemen, constables, prisons and hangmen, but by standing armies with muskets and cannon. They favor a permanent system of preparation for war, schools for instruction how to wage it effectively, and the choice, by their young parishioners, of war-making as a permanent occupation and means of support.

Observe, the point to which I direct attention is, not whether marriage, and the accumulation of wealth, and the penal and military measures now prevalent are good or evil, right or wrong, but whether Christian ministers and churches, in favoring them, are truly what they claim to be, "followers of Jesus"? Ought they not either to take the ground he did in these things, or cease to claim imitation of him as a duty?

We Protestants think that the claim made by the Roman Catholic church of the greater religiousness of a permanently celibate life is a false claim, and that the multiplication of monks and nuns thence resulting is an injury instead of a benefit, both to the individuals in question, and to the people at large. We think also that the notorious abundance of professional beggars in Catholic countries, and the encouragement given them by the governments and the people, are seriously injurious to the public welfare. Yet, in both those matters, the Catholics are more closely the "followers of Jesus" than we. Their course is in obedience to his teaching; ours (of discouraging celibacy and mendicancy) disregards and contradicts it.

In regard to the clerical assumption that the life of Jesus is the best, even the perfect model for our imitation, it is further to be noticed that the practical adoption of it would leave unfulfilled almost all the duties of citizenship in a free and self-governing country. Far from favoring that government "of the people, by the people and for the people" which we hold to be better than any monarchy, Jesus enjoined submission to Cæsar even when that Cæsar was Tiberius. Moreover, Jesus seemed to ignore, as unworthy of attention, all cultivation of the intellect, all science, study, art, invention. If we should really live as he lived, it would not only neutralize but destroy some of the best institutions of civilization.

3. It is so plain that certain doctrines taught in the epistles of Paul constitute an essential part of what is now recognized as Christianity, that no formal proof of it is needful. Among these doctrines are the fall of man; the curse of God thence resulting; and a plan of salvation divinely arranged, which, however, is to save only a portion of mankind, the rest being left to eternal misery, from which he whose mission in this world was to seek and save the lost will made no effort to deliver them. That these doctrines are held by all Roman Catholics and by an immense majority of Protestants as an essential part of Christianity is unquestionable.

If a Christian of the present day considers those matters in a candid spirit, it must seem strange to him that the founder of a religion intended for permanence and universality should have passed by as unimportant so many of what are now considered, by the most intelligent of his professed disciples, among the essentials of human welfare. If such candid inquirer should desire some explanation of this attitude of his Lord and Master, there is one plainly stated in the Gospel narratives, and clearly explaining the difficulty in question.

According to those narratives of the life of Jesus, the first declaration of his public ministry was—The kingdow of heaven is at hand—that is to say, near by, soon to appear. This was what he continued to preach, and what he expressly charged his disciples to preach; and at a later date he explained the nature of this kingdom, and its nearness, by the confident prediction that, within the lifetime of some who heard him, he would appear in the clouds with angels, would there divide mankind into two classes, the righteous and the wicked, and then, banishing the latter into everlasting fire, he would welcome the former to share his own everlasting blessedness. So thoroughly does Paul believe in the truth and the accuracy of this prophecy that he constantly warns his converts to look for its fulfillment, and expects that he himself, with those of them who survive at this second advent, will be caught up in the clouds to meet the Lord in the air.

Paul, he tells us, confidently looked for the new heavens and the new earth which were thus predicted. But Jesus, is is manifest, did *not* look for the centuries of progress and civilization which have followed, and had no thought of legislating for them. His doctrines of non-resistance to individual violence, of submission to oppressive rulers, of indiscriminate almsgiving, of abstinence from marriage and the accumulation of property, etc., were perfectly appropriate for the twenty years, more or less, which he expected to elapse before the manifestation of the kingdom of heaven, and the consequent subversion of all earthly kingdoms. But he certainly did not anticipate a continuous intermingling of the righteous and the wicked for nineteen centuries after the close of his ministry, and therefore he must not be reproached for ignoring them.

If reproach would do any good, it might well be applied to the official teachers who enjoin as duties belief in doctrines contradictory to each other, and courses of conduct diametrically opposite; who insist the Jesus must be accepted as The Christ, and also that the messianic predictions must be received as fulfilled in him, though these are opposite each to the other; who teach their parishioners to copy the life and obey the precepts of Jesus, and at the same time to marry, to lay up money for future years, to refuse alms to street beggars, to resist the burglar and to hang the murderer.

But reproach, in this case would be unfit as well as useless. The clergy who teach these things are, like the rest of us, victims of a system centuries old, which, authoritatively taught to children and youth through successive generations, forms a habit

of mind which resists modification, especially as divergence from inherited belief subjects the doubter to suspicion, reproach, and such mild forms of persecution as civilization now allows. To be boycotted is unpleasant, but Servetus and John Rogers suffered a worse fate. We must be patient until persevering search, under the guidance of reason and faith, shall show us a religious system worthy to be permanent and universal.

Of late years, in all civilized countries, much serious thought seems to be directed towards "the coming religion." What its name will be, and what its minor characteristics, does not yet appear; but we cannot doubt that the nucleus of it will be the rule given by Jesus in the summary he made of human duty—Love to God as our Father, and love to all human beings as our brothers and sisters, so felt in the heart as to be manifested in the life.

CHARLES K. WHIPPLE.

NEWBURYPORT, MASS.

Church Day Pulpit.

History of the Religion of Israel.

Fifth Lecture.

BY F. W. N. HUGENHOLTZ.

SIXTEENTH LESSON.

"Judaism" Begins: Scribes and Priests succeed to Prophets and Rewrite the Histories and Laws.

The return from exile (538 B. C.), permitted by Cyrus and in which about 50,000 persons participated, in nowise answered the highly strained expectations. Only after fully twenty years (516 B. C.), the delay being caused by the active opposition of the Samaritans, the new temple was dedicated. Under the Persian supremacy there was no question of national greatness and with it the consciousness of a religious calling of the people declined, as was evident from their intermingling with the heathen tribes which dwelled round about them. At last assistance came from Babel, where lived the richest and the most developed Jews, who looked upon Judah as a sort of colony and upon Jerusalem as their child by adoption of which it was their duty to take care. While the Jews in Judah deteriorated more and more, the Babylonian Jews worked at the same time at a new code of laws, which had to regulate the entire life of the people and thereby make it God's holy people. Notwithstanding the prophetic warning of the 2d Isaiah (58 : 2, 5), the legal priestly spirit got the most of it, and on its supremacy the hope of the future was based. This spirit is rooted in little faith, which expects to obtain by force what grows too slowly in liberty. All sorts of special good works were invented to please God, and especially was everything valued which could serve to distinguish them from the heathen. (See Knappert, pp. 183 and 185; Toy, p. 89.)

This priestly work as well as the former prophetic one intertwines history and legislation, and is usually called the "Book of Origins." We also find it inserted in the Books Genesis to Joshua and we know it partly by the use of the name Elohim (God) in the narratives before Moses, partly and especially by the priestly spirit.

It commences with the beautiful story of the creation (Gen. 1) which is intended throughout to enforce the pious observance of the Sabbath, while most of the other stories betray similar purposes. So the story of Noah, the prohibitory ordinance in regard to the use of blood, that of Abraham, the circumcision as the religious characteristic of God's people, that of Moses the whole plan according to which Israel was to be reformed after the exile with the hierarchy and the high priests in the foreground, precepts concerning sacrifices, the purifications, the feasts with which the holy number seven plays important parts, etc. Meanwhile we ought to note the higher mental and moral development, which this Elohistic record reveals. Compare, *e. g.*, the more worthy representation it gives from the Divine majesty (Elohim) whose word alone is the creative power (Gen. 1), with the low human idea of the Lord (Jahweh) given in Gen. 2 : 7, 21, 22 or 3 : 21 etc. Apparently these authors had taken offense at the Jahwistic record, in so far as it pictures Jacob as blessed by Jahweh after he had deceived his father and brother. Therefore they omit the mentioning of this fraud and give an entirely different reason for Jacob's traveling into Haran. (See Gen. 26 : 34, 35 and 27 : 46 to 28 : 9.)

In the same spirit as this "Book of Origins" are written the books of Chronicles, in which also the temple and the temple service play a chief part. (Toy, p. 94.) See, *e. g.*, ch. 6, in which the author mentions that Samuel was of the tribe of Levi, while according to the Book of Samuel, Samuel's father was of the tribe of Ephraim. The reason for the invention of this genealogy by the author of Chronicles is obvious. Samuel had been a priest, at least had performed priestly functions. This was scandalous in his eyes, unless he had been a Levite and therefore he made him such. (B. f. L., I. 442.)

SEVENTEENTH LESSON.

Ezra and Nehemiah: Jewish Puritans.

The father of these scribes and lawyers was Ezra, who completed this new priestly legislation, at least made the final redaction of it. In order to stem, if possible, the deterioration of his people, which to his mind was truly deplorable, Ezra, accompanied by about 1,500 new emigrants, appeared in 457 at Jerusalem with this code of law. His preaching, glowing with indignation and fanatic enthusiasm, made such an impression that a large number of heathen wives were cast out from Jerusalem with their children. The "Bible for Learners" says truly on p. 484, "We stand aghast at such fanaticism; and well we may! It is but the worship of Moloch in another form. Ezra's Jahweh is not our God." But after a short time the same conditions soon reigned supreme, the natural consequence of the impossibility to the inhabitants of a defenseless city to maintain such a hateful relation to the neighboring tribes. Only after the arrival in 445 of Nehemiah as Persian Governor to Palestine (Nehemiah 1: 1–2: 6) and after the rebuilding of the walls, Ezra's reformation became fully enforced, especially when its most earnest opponents took refuge in Samaria and built the temple at Gerizim.

In the books called after Ezra and Nehemiah, whose contents and spirit are exactly similar to that of the books of Chronicles, this introduction of the priestly law, which is called by Prof. Toy "the founding of the new Jewish church," is minutely described. The work which they performed evidently was the fruit of their deep conviction (Neh. 13 : 23–31), but none the less repugnant to us, to whom Nehemiah becomes still less attractive on account of the shameful way in which he sings his own praise. (Ch. 5 : 14–19.)

In the book of Esther we have another monument of the same spirit. It was written not earlier than the third century B. C. and intends to give a national significance to the festival of Purim. To this end it relates an entirely fictitious history concerning a miraculous deliverance of the Jews from impending danger, under the reign of Ahasuerus. Moreover it is, in contrast with the books of Ezra and Nehemiah, entirely devoid of religion and repugnant on account of the blood-thirsty love of vengeance by which it is permeated. But in its glorification of the fancied greatness of the Jewish nation, in its aversion to the not-Jew, it exhibits the tendency of Ezra in its most hideous form.

EIGHTEENTH LESSON.

Jewish Liberals: "Ruth" and "Jonah."

It is no wonder that as early as the time of Ezra there was no lack of reaction against this exclusiveness. The more the Jews were scattered over the entire Persian kingdom and in that way became acquainted with the Persian religion so closely related to their own, the more with many the thought arose that the nations had become capable of a higher knowledge and that instead of excluding them the gates of the temple should be opened to all who wished to worship the only God. They proved powerless against Ezra and Nehemiah, but give evidence of their existence by two precious literary products, "Ruth" and "Jonah."

The first of these, (a family picture of the time of the Judges and on that account placed in the canon after the book of that name), depicts the faithfulness with which a Moabitess woman, that is to say a heathen woman, adhered to her Jewish mother-in-law, till a rich Jewish relative married the brave young widow. The author evidently speaks for these mingled marriages, against which Ezra fought with so much heartless fanaticism, and tries to prove that such a marriage can be blessed by Jahweh, by relating the fact that this Moabitess woman was the great-grandmother of King David. The second one is the little book Jonah, wrongly placed among the prophetic works, as it does contain a fictitious tale concerning a prophet, but no prophetic utterances. The author, living in Persia, has evidently also another conception of Israel's calling than had Ezra. He no longer looks for the strength of Israel in its isolation. According to him the field of labor of the prophets of the East is no longer in the far West, in Jerusalem, but in their nearest surroundings among the heathens of the Euphrates. In the person of Jonah he depicts the zealous and hard-hearted character of Judaism and its narrow-minded hatred against heathendom and over against this the susceptibility of the heathens for the preaching of the prophets. In this he also finds the explanation of the fact, that so many former prophesies against the heathens have not been fulfilled. (See Knappert, p. 181.) The final word of Jahweh, when Jonah bemoans the withering of his miraculous tree, "Thou hast had pity on the gourd, for the which thou hast not labored neither madest it grow, and should not I have pity on Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand, and also much cattle." These words, even though they do not betray a high opinion of the development of the heathens, still contain the chief thought of this novel: Even the heathens are the objects of God's compassion. (See Toy, p. 95, v. 3.)

NINETEENTH LESSON.

Persian Influence.

For the sake of fairness we must somewhat enlarge upon our opinion concerning the scribes and lawyers of the time of Ezra and of later days. It is true that prophecy was now almost entirely eclipsed by the law. The last of the prophets, as Haggai and Zechariah in the days of Zerubbabel, and Obadiah and Malachi (really an unknown prophet, whose name achi, *i. e.*, "my messenger," i rived from chapter 3 : 1) of the of Ezra, are really no longer prop they are entirely in the service o law and are zealous for it only. like these, the scribes were disi ested and voluntarily devoted t selves without any personal ga the religious development of the ple, although they recognized th sibility of such development on the obedience of all to the law. this law they were enthusiastic. were employed with copying and lecting the different codes of law tried to eliminate the contradict which existed between the older the younger laws, and to fill u chasms in such cases, where th isting laws did not suffice.

This enlarging of the law was resented as being oracular trac originating from Moses as well a written law. These laws were aloud and explained in the synago which originated from Babylon were brought from thence to Je lem, and everywhere else, as a n of general education of the pe such as no other ancient people sessed. And this law with it numerable precepts, being in our an unbearable strait jacket, w them the privilege of the peop God (See Ps. 119 : 97). More however much of outward piety fostered by it, none the less national virtues were taught b think of the glorification of f life in Ps. 127 : 3 and 128, or o virtuous woman in Proverbs 3 though our American house-ke will certainly not consider this ideal.

Notwithstanding all the good lawyers tried to do and really did, could not succeed in keeping t selves and their people free fro eign influences. First of all that Persians was remarkably great. were already some resemblances tween both religions in that the sian Ahuramazda demanded a course of life no less earnestly Jahweh, while with the Per as with the Jews there were all of external things, by which one be polluted. In this way they e took to the Persian idea of two ical worlds, that of Anro Mainy opposed to that of Ahuramazda alism) although like the Persians practically remained Monotheists

This doctrine was not acc without conflict; the second I (Ch. 45 : 7) opposes it, as Amos 3 : 6) already had decidedly asc evil to Jahweh. Still it was part of popular belief at this In the book of Job Satan was sti of the sons of God, although al the accuser of men. In Chro he has become the Evil Spirit, enemy. Remarkable as a pro this change is the comparison bet 2d Samuel 24 : 1 and 1st Chro 21 : 1. With it gradually sprin the Persian belief that this Evil has servants under his command as the angels form a host of spirits. Where in former times Ja had been represented as pers coming upon earth and spe with his friends, in the later int ation of these stories it is said, was the angel of Jahweh which to men. In the book of Dani angelology has been so much oped that like the Persian An pands the angels have different as Gabriel, Michael, etc.

Also the belief in immorta rather in resurrection from th was developed in this time author of the book of Job de ch. 3 :13 ff. the preacher opp ch. 3 : 19.ch. 9: 2 ff, but thereby that in his time it was familiar t the author of the book of Danie 176 B.C.) presupposes it to be ly accepted. Now there wa

hich made its development natural the Jews: the longer the appearance the messianic kingdom was post- oned, the firmer became the expec- tion that when arrived the pious of rmer times who had lived and suf- red to hasten its arrival would rise om their graves to partake of its essings. With the Persians this lief was in existence of old and there no doubt that this has helped to evelop it with the Jews. (Knappert 171-175.)

Correspondence.

CHRISTIANIA, Dec. 6, 1892.

DEAR UNITY:—A word from the her side the Atlantic and from the pital of a country, which by its ogressive spirit and energetic de- lopment might well be taken for a rt of the Western world and a state your own union, were it not that people set our common great oughts to another language.

I have hardly but landed here on tive soil after an absence of more an twelve years, but I am met on l sides with a liberal sentiment as tional as one can desire it, as pro- unced and clear as possible. What have often said in UNITY before, at the best third of our people are lvanced liberals in religion, is more an true. There is liberalism and ere is deep earnestness, a spirit of ger and anxious truth-seeking, t *no church-spirit*. Liberal religion ust be built up, made a power in ciety and organized here, at first at ast, *without any church organiza- on*. Each land has its peculiar con- tions demanding a peculiar form of e good work.

Your correspondent had the pleasure finding a congregation here wait- g for him, built up through news- per articles from the other side. e finds himself warmly welcomed all sides, and urged to lecture and en the treasure houses of liberal ought. Editors and literary men ve the warmest welcome. Members both political parties ask questions *infinitum* and listen patiently at cial parties and everywhere to long rangues upon our expositions of e liberal faith. Men and women, l and young, are equally interested. ir correspondent's first convert was grandfather well up above the four ore years. Members of the govern- nt are enthusiastic liberals in reli- on—Unitarians.

There is an enormous need here for r liberal gospel and law. The eral sentiment and thought per- des the entire people, but largely in oose fluent unsystematized way—as nials, doubt, unbelief, guesses, re than as firm and positive con- ctions. There is need of teaching d preaching which can inspire, de- lop and rouse the moral faculties, e also faith in all *good*, in life's in- ite worth,—yes and in Divine Love; teaching and preaching, which can ndle light around the people, give em new hopes, make them see life ighter, better and grander. They ffer from a pessimism, which evi- ntly is directly caused by lack of th and by lack of moral inspiration d religious thought. And this lack again caused by the fact that the st third of the nation has entirely tgrown the old churches and all eir faith and teaching,—while noth- g new has ever been offered. This eral third of the nation is abso- ely rationalistic, but not at all irre- ious except for lack of a religion hich their knowledge and common nse can accept. They are radical. ey will accept no milk and water eralism. They are suspicious all that is called church and min- ers and they are deeply serious, rnest men and women who want the truth—in full without veils or circum- locutions; but who are ready to give heart and soul to any teaching which impresses them as frank, full truth. And the more such teaching is able to hold of brightness and gospel, the better will they of course like it. But the teacher must be brave and open and frank as well as able to speak from life and experience, and from his own heart and brain not less than from the day's best learning and latest thought. And he must of course understand this strange Norwegian mind and heart of ours. Any half-heartedness, any shade of insincerity or of superficiality would be detected at once and the liberal cause suffer greatly by it. Our first demand on any public man is that he shall be brave, frank with us, out-spoken and sincere. And we have a very keen sense for any defect in these particulars.

It is—UNITY must allow me to say that—it is a pity that organized American Unitarianism has lacked spirit and energy to take hold of this grateful field long ago. They would certainly have found better harvest here than in Japan,—if they had dared do the work the right way. It does seem a pity, a sin on somebody's part, that there is here a nation in crying spiritual need, and in America a body that could help and hardly feel it or know it. The management needed here would have been so insignificant judged by American measures and the treasury of the A. U. A. And absolute wonder might already have been wrought here during the last six and eight years.

Oh, if American Unitarians but knew their opportunities, but the best interpretation one can put upon this lack of activity and enterprise is, that they do not have the slightest conception of how things stand with other nations. Norway is a country upon which men interested in human progress and liberal principles, ought to have their eyes. Its people is wonderfully active and alive, and the educated portion of it very far advanced, as far as the most advanced in America. Politically the country is almost as a state of the American Union. There is complete popular self-government, an absolute democracy, no titles, no aristocracy, and a keen interest in public affairs on all hands. And at present the government consists of men of pronounced liberal standpoint in all directions. I have heard one at least openly declare that the country must get rid of the king and the monarchical institution soon. Several of them are no doubt thus frank republicans, who but tolerate the monarchy as a temporary make-shift, and as many no doubt are liberals—Unitarians in religion.

All our writers are liberals. Your correspondent received a call to a pulpit here immediately on his arrival; not, however, to a church pulpit (there exists no liberal church organization), but to an editor's pulpit, and will in all probability take charge of a new fortnightly, modeled after the English *Review of Reviews*, in a few weeks. Will thus have a chance to pour liberal thought and conviction into the ordinary channels of our public and private life. The magazine is to be the largest in Norway, and a circulation phenomenal for our small country is quite confidently expected. It is to be published here at the capital, where thus in all probability your correspondent will be settled for the future. The position will of course give excellent opportunity for further work through lectures, other magazines and newspapers, and I confidently look forward to having quite a good-sized and regular liberal religious congregation here and in other cities,—though at least for some years no regular outward church.

Hope to be able to make UNITY friends welcome on Norse soil and in our beautiful capital, if during the coming summer some of them should steer this way. UNITY and the *Christian Register*—from which the new magazine hopes to borrow often — will always be found at the writer's house, and the one and all-sufficient wealth he takes back from America, his wife, an American and a Unitarian minister, will be able to make liberal friends from over the sea feel entirely at home in our fair Northland.

For the kingdom of truth, righteousness and love, Yours,

H. TAMBS LYCHE.

The Study Table.

The under mentioned books will be mailed, postage free, upon receipt of the advertised prices, by William R. Hill, Bookseller, 5 and 7 East Monroe St., Chicago.

The Documents of the Hexateuch, translated and arranged in chronological order. With introduction and notes by W. E. Addis, M. A., of Balliol College, Oxford, Part I. The oldest Book of Hebrew history. New York: G. P. Putnam's Sons.

This is one of the most helpful books that have been furnished us by the Biblical scholarship of England. By "the Oldest Book of Hebrew History" is not meant the earliest document but the first fusion of the earlier Elohistic and Jehovistic documents into a certain formal unity. First we have an introduction in two parts, the first of which is a very lucid exposition of the history of opinion on the origin and date of the Hexateuch, while the second part states the positive results of the criticism and gives the reasons for them. The first part exhibits, 1. What the Hexateuch says of itself; 2. Pre-critical opinion; 3. The course of critical opinion. The work of Astruc in 1753 is taken as the beginning of the critical investigation, and while this is well enough for a limit, which must, in the nature of the case, be more or less arbitrary, we cannot but think that Spinoza's "Tractatus Theologico-Politicus" is mentioned with too little emphasis and allowed too small a measure of critical anticipation. Further along the mention of Vatke's work of 1835 as a footnote, and as if it were an after thought, does scanty justice to the value of the seminal principle of Kuenen and Walhausen which Vatke hid and smothered under the dust-heap of his Hegelian metaphysics.

In Part II. of the Introduction the first "Positive Result" set down is the broad one that the Hexateuch is composed of several documents. Why we must say Hexateuch instead of Pentateuch is clear shown. The true Pentateuch is made up of Genesis, Exodus, Numbers, Leviticus and Joshua, the last named book being more homogeneous with the other four than Deuteronomy. But in Joshua there is a Deuteronomic element which does not appear elsewhere in the Hexateuch outside of Deuteronomy. As for "the priestly writer" Mr. Addis agrees with Kuenen in arguing for the post-exilic character of his work. A section is devoted to the dates of the major strata of the Hexateuch's diversity. The date of the Deuteronomist is fixed at about 621 B. C., but the concession is made to Dillmann and Delitzsch that it may have been a little earlier. The date of the Elohist and Jehovist collections, out of which "the Oldest Book of Hebrew History" is made, is cautiously allowed the limits of a century from 850 to 750 B. C., and that of their fusion is not determined; nor discussed with the fullness that we could desire. The date of the Priestly writer is assigned to the time of Ezra or thereabout. It is conceded that many of his provisions are not new inventions but the records of established ritual observances. On the other hand, the priestly document evidently received additions of no slight importance after Ezra's time and the final redaction was a matter of yet later date. Early in the third century B. C., the Pentateuch and Joshua were separated as we have them now. But all of the work which has been so far indicated has been done well or ill a good many times. What gives Mr. Addis's work a unique value is the printing by itself of "The Oldest Book of Hebrew History" as he calls it, and the differentiation of the different strata in it by different type. In general it is comparatively easy to differentiate the Elohist and Jehovist though in some places it is difficult or impossible. From the beginning of Exodus to the end of Joshua it is so much more difficult than in Genesis that three styles of type are used, one for the Elohist, another for the Jehovist, and a third for those portions which cannot be differentiated as Elohist or Jehovist, while still they evidently belong to one or the other and to "The Oldest Book of Hebrew History" constituted by the fusion of the two.

In a second volume Mr. Addis will give us each by himself the Deuteromest and the Priestly writer. We doubt the title he has chosen for his Elohist Jehovist Compilation. It will be as misleading as "Early English" is in architecture for the average man. Why was not the Elohist or Jehovist document an older book than the fusion of the two document in one? Mr. Addis's scholarship comes out most satisfactorily in the notes to his text. Not only do they indicate the grounds on which various passages are assigned to the Jehovist or Elohist or "the Oldest Book" but they also give a great deal of archæological and other matter that is extremely valuable as a contribution to the right meaning of the text. J. W. C.

Harper's Young People, 1892. New York: Harper & Brothers.

This volume of Harper's Young People has for its frontispiece a superb woodcut of Christopher Columbus, the best we have seen, and after an approved original which ought to be the best authenticated, if it is not. It is suggestive in more ways than one. First, of the different world in which the child Columbus was brought up from that which offers to the children of our day such a treasury of delights as we have here. Second, of the new world of wonders that awaits the boy or girl who has been so fortunate or unfortunate as not to have seen the separate numbers of the magazine as they have come out from week to week. Unfortunate is, perhaps, the better word. For we cannot but think that such an embarrassment of riches as we have here, both in the way of reading-matter and picture, had better be taken in fifty-two small doses than in one tremendous bolus. The arrangement and variety of matter is much the same as heretofore, and as last year the most engaging continued story was Mr. Kirk Munroe's "Camp-Mates," so this year it is his "Canoe mates," a story which shows no falling off of his invention and his skill in handling the most trying situations. As between what might possibly have happened and what must have happened, it may be that he leans too mercifully to the former side; but this fault is one that does as much as anything to make him the "delight of glorious boys."

THE *Forum* for January contains two articles that attract the educator,—one on the public school system of New York city which surprises us with its revelation of badness; the other, by Prof. G. H. Palmer, on "Can morals be taught in public schools?" in which the writer takes a discouraging view of ethical teaching, as distinguished from ethical training. This seems to us far from being a final word on the subject. While it is true that morality does not take its rise in knowledge, yet knowledge is a factor, and we hope that it will yet be shown as a beneficent, an illuminating and a dynamic factor, even in young lives. Professor Palmer evidently fears, with Channing, the spiritless teaching of truths related to character. But is there not a way of teaching these truths in an inspiring way? Can we not glorify love and duty in the minds of children even so that they become enamored of their claims, filled with holy purposes.

WE are glad to have a lurking partiality for high dialect work in literature encouraged and justified by such a successful manipulator of the same as James Whitcomb Riley in the December *Forum*. If literature is a reflection of life so thrown upon the screen as to make it vivid, real and intelligible, then the speech, the most elusive, and at the same time penetrating attendant upon life, has a place in literature.

"White and dazzling
In the moon's fair light she looked."

Nothing remarkable about that! She was fair to look upon, as a matter of course; and the dazzling effect was produced by her white robes—cleansed and brightened by a liberal use of

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"MENTION THIS PAPER."

Notes from the Field.

Princeton, Ill.—The ordination and installation of Mr. George W. Skilling, as minister of the "People's Association," took place on Monday evening, December 19. This society is an independent organization in which the various liberal elements of the city have united. The young man they have called to be their leader has been a student at Tuft's College and at Lombard University, and with his training from these sources he brings earnestness of spirit and a broad and reverent mind that have already won him a place in the confidence and affection of his congregation. The services on Monday evening were held in Apollo Hall, to accommodate the larger public, and the large building was well filled. The excellent music was under the direction of Prof. E. L. Philbrook, and the choirs of two or three of the leading churches of the city joined in the service. Rev. L. J. Duncan gave the invocation and Scripture readings; Dr. H. W. Thomas, of Chicago, gave the sermon,—a broad and characteristic discourse upon "The Things that Unite Mankind,"—and also the ordaining prayer; the action of the Association in calling their minister and in now ordaining him was read by the president, Mr. Clement Freeman, in place of the venerable John H. Bryant, who was unable to attend; the address or charge to the young minister was given by Rev. F. L. Hosmer, of Chicago; the right-hand of fellowship, by Prof. J. C. Lee, of Galesburg; the address to the people, by Rev. Chester Covell, of Buda. Rev. M. H. Harris, D. D., minister of the West Side Universalist church in Chicago, was upon the program, but was unable to be present. The services kept the congregation of some seven hundred till a late hour, but few seemed disposed to lose a single number on the program. Altogether the People's Association seems to start out with great possibilities of good under its young and earnest minister. UNITY wishes it and him the lasting success that comes of the steadfast following of a noble purpose and large ideal.

Portland, Ore.—On last Thursday evening, Dec. 29, the First Unitarian church and Society celebrated the twenty-fifth anniversary of the dedication of their first house of worship. The anniversary exercises in the church were followed by a largely attended reception given to Dr. and Mrs. Eliot in recognition of the minister's quarter-century of service in this city. Dr. Eliot has not only been the faithful shepherd of his own fold but his influence and help have extended to all the higher interests of the community. The occasion was one of great enjoyment to all present.

Boston.—Rev. Dr. Hale will hold vesper services with free seats on the Sunday afternoons of the winter.

—The South Middlesex Unitarian Club heard a careful essay from Edwin D. Mead on "The Message of Puritanism to our times."

—*Zion's Herald*, the Methodist newspaper, devotes two columns to the story of Rev. A. P. Peabody's life—and a description of his home and his study habits. The doctor is eighty-one years old.

Green Harbor, Mass.—Rev. Mary L. Leggett sails to Italy on January 3d and will travel through Europe, returning to her church early in June. Her people will conduct lay services in the absence of their pastor.

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urs.—God works under the limitations of humanity.

.—Be glad simply for the chance to do our little share.

.—Man has not overestimated, however he may have misconceived, his own humanity.

—*Phillips Brooks.*

Sowing and Reaping.

ow with a generous hand;
Pause not for toil or pain;
Veary not through the heat of summer,
Weary not through the cold spring rain;
ut wait till the autumn comes
For the sheaves of golden grain.

ow, while the seeds are lying
In the warm earth's bosom deep,
nd your warm tears fall upon it,—
They will stir in their quiet sleep;
nd the green blades rise the quicker,
Perchance, for the tears you weep.

en sow, for the hours are fleeting,
And the seed must fall to-day;
nd care not what hands shall reap it,
Or if you shall have passed away
fore the waving corn-fields
Shall gladden the sunny day.

w, and look onward, upward,
Where the starry light appears,
here, in spite of the coward's doubting
Or your own heart's trembling fears,
u shall reap in joy the harvest
You have sown to-day in tears.

—*Adelaide A. Procter.*

How He Did it.

n Irishman, a section-hand on the k Island railroad, showed his love joke the other day in a way that d hardly have been relished as ly by the president of the road, was by the Irishman himself.

he president was riding in the cars nd two section-hands. The conor came in and collected fare from of the men, the other having presly paid. The latter, joking, to riend said,—

Ah, but I can travel on this road n I want to and never pay a "

How's that?" said the other.

Ah! but it's a secret," said the

e president pricked up his ears. Irishman who last paid his fare ff at a way station, and the magslipped into the vacant seat.

Have a smoke?" he said to the ining Irishman. "How do you ge to travel without paying? I deal myself, and would like to ."

Vould yez loike to know?" said looking cunning.

ndeed I would, and I'll give you lar if you'll tell me."

No."

Two."

No."

Five."

Done!" said the section-hand, he cash was handed over.

Faith, an' I walk to be sure!"

—*American Youth.*

Lift Your Hat to Her.

your hat reverently when you he teacher of the primary school. s the great angel of the republic. akes the bantling fresh from the nest, full of pouts and fashions ungovernable little wretch own mother honestly admits she sends him to school to get rid of him. The lady who knows her business takes a whole carload of these anarchists, one of whom, single handed and alone, is more than a match for his parents, and at once puts them in a way of being useful and upright citizens. At what expense of toil, patience and soul weariness. Lift your hat to her.—*The Vanguard.*

The Power of Music.

A curious fact connected with centipedes is worthy of relating. A young man living north a few miles has been somewhat concerned at the appearance, nightly, in his dug-out of a great number of these unwelcome visitors. Neighbors seldom or ever saw them, but he was visited to an alarming extent. He could not understand till some one learning that he was in the habit of playing on the violin, suggested that the music attracted them. He suspended the concerts and the centipedes interrupted him no more.—*The Kindergarten.*

Birds Calming the Sea.

A Fiji correspondent writes to an English paper: "Often while sailing among the South Sea Islands, I have passed flocks of birds, principally terns and whale-birds, residing in vast numbers on the sea. It is remarkable that, however rough the sea may be at the time, yet where the birds rest there is not a a ripple to disturb them. This must be caused by oil, but whether it is purposely deposited by the birds with the intention of quieting the water, or whether they do so from natural causes, is a question, the answer to which, I think, would interest many of our readers."—*Selected.*

All the Fun Spoiled.

Little Boy (returning from Sunday-school)—What a bully time we could have had if ole Adam had only left that apple alone.

Little Girl—Why?

Little Boy—'Cause that grew on the tree o' knowledge of good an' evil. If he'd just kept away from that nobody ud know good from bad, an' we could all be jus' as bad as we pleased, and no one ud know the dif'runce.—*Good News.*

LET amusements fill up the chinks of your existence, not the great spaces thereof. Let your pleasures be taken as Daniel took his prayer, with his windows open—pleasures that need not cause a single blush on an ingenuous cheek.—*Parker.*

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I express no opinion as to the author's conclusions, for I do not wish to anticipate the reviewer who will take up the book in UNITY later. I only wish to call attention to it as a thought-provoking discussion of what may after all be more of an open question than has been supposed.

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